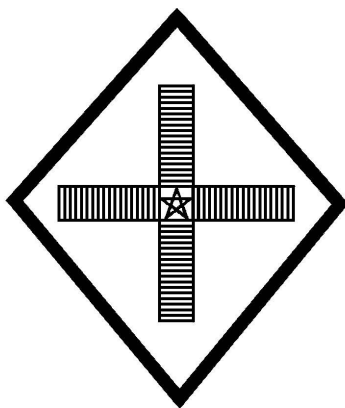


Societas Rosicruciana
In
Anglia



Notes for the Adeptus Major

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The Ceremony

Although the location of the meeting place, namely the V...t, remains the same in this Grade as previously, the time of day has now changed. We have arrived at the Spring when the Frater who has previously purified the nature of his soil is now ready for his new seed to burst forth into vernal growth so that this time he may bring himself to fruition with an increase of one hundred-fold. Thus does he now seek to fulfill his promise of working here on Earth to the glory of his Lord.

Theme

From the solemnity of the previous Grade we now arrive at the moment of birth when the bonds of the one life are released which then allows for an escape into the joyous happiness of the light of the next. Though the Frater is still engaged on the work of perfecting the Ashlar of his personality, he now has some clearer understanding of what is required of him and in this new cycle of growth, it is to this task that his attention has been directed.

However black may have been the night of your previous troubles, your heart still beats on in faith and with love for within you resides that strength of belief that your eye will behold the coming radiance of God's manifest light when those others who lack this fortitude and strength sink slowly into the terrors of the gloom and darkness. But for you my Frater, who is a child of hope, your footsteps will be aided and sustained by the that power of faith that looks upward to that glorious future that awaits all those who truly follow in His steps.

You may now not only look back from whence you came but also look forward to a future of sustained dedication to His service. This is your great opportunity. No-one really knows the gloom in its true sense until he has risen to embrace the good

Let us therefore pray that in due time that which is immortal in us and which did once proceed from Him, may be delivered from the age-long cycle of birth and harvest and in due time be withdrawn in God and to the repose of that everlasting Temple in the eternal Kingdom. And, seeing that the Name of the Lord is set in all things and is the seal of all things, let us order the many forces of our wayward nature so that the Name of the Lord may be declared in us, and that we, in our own degree and from the height of our aspirations, may be even as the light of the world.

Thus my Frater the Way, which has been made straight by the forerunner of Him who came to earth to be our great exemplar, is now before you.

The Gate of Life can now open.



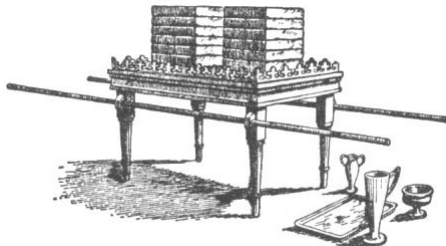
Some Thoughts of Arthur Waite on Temple Symbolism

The Table of Shewbread

The Golden Table of Shewbread stood on the Northern side of the Holy Place, and the twelve loaves placed thereon were symbolical of the Bread of Life, of which those who partake in the spirit are joined together into one mystical body and community of the elect. They signify to us that the material nourishment of man may become the food of souls by the power behind the sacraments, the grace and life and light which it is the purpose of all the signs of Nature to communicate under their proper veils. For this reason the twelve loaves typify the universe of manifested things, behind which the Divine Immanence abides like a Secret Light. And because the Word of God - which is sought and found in our Society after an arcane manner - finds expression in creation, but is veiled also therein, the twelve loaves are also referable to the twelve simple letters of the Hebrew Alphabet.

They signify further the Twelve Tribes of Israel, who were understood mystically as those who have been chosen out of all the tribes and tongues and peoples and nations, for Divine work in the world. They are also in correspondence with the figurative crown of twelve stars on the head of Our Lady, Bride and Queen; the Sanctum Regnum and the Kingdom of the elect which is also a City of God.

The loaves of the Table of Shewbread may be likened again to twelve petals composing the Rose of Creation; and on the microcosmic side of the symbol, seen under this aspect, they typify finally the Rose of our Humanity, in the centre of which is consciousness enlightened by God, as the world itself is enlightened by virtue of the immanence within.



The Menorah

The seven-branched candlestick stood on the Southern side of the Holy Place, wrought about with golden lilies, lighting the Altar of Incense and the Table of Shewbread. Its seven lights correspond in our hidden tradition with the seven Palaces of Assiah, the World of Action, which is to say of the material world. It is also the seven double letters of the Hebrew Alphabet.

The seven-branched Candlestick is also in analogy with the Seven Churches of Asia, and even as the petals of a rose, like the branches of the Light-Bearer in the Temple, are bound together, springing from the one root and one stem, so are the Seven Churches one Holy Church of the Elect. And as the Angels of the Churches are the Stars for the enlightenment therefore, so is there a mystical lesson in the days of the week. For those days are like the Seven Churches, and it is yours, my Frater, to so consecrate and rule your life within them that they shall be one Church and one Most Holy Temple with God dwelling therein. Thus shall you deserve to be crowned at the end of all with that Chaplet of Seven Stars, which are the gifts of the Spirit.



Yet to the inner eye this Candlestick tells of much more, for whilst there are the seven lights above, so there are also the ornamentations about the stem and arms below. Thus we find that the central stem which is enriched with the three ornaments, represents the Middle Pillar of the Tree of Life with the triad base of Malkuth, which is to say the manifestation in earth. This central stem is also revealed to us on the Craft 1st Degree tracing board where it is shown in symbolic form as the Ladder of Jacob. In total we find that there are the 10 Divine Lights of the Holy Sephiroth together with the shadow portal of Daath and that these are made up from the 7 Flames and the ornamentations of the central stem, together with the three footed base. There are also the 22 ornamentations that are found on the six arms and these represent the 22 Hebrew characters which are themselves the pathways of Heavenly Science with which we are familiar from Craft Masonry.

It was wrought from one piece of gold which signifies purity and unity. This suggests to us that the perfect man must in like manner be the epitome of balance, with all of his instincts and emotions and indeed his every act, word and thought in complete harmony with his Almighty Creator so that his whole life might be as the incense on the Golden Altar which rises upward to the throne of God. Such my Frater should be your aspiration that your whole life should be a living Menorah. Set before your Fratres the bright example of an upright and perfect man, with a just and bounteous heart that is enflamed with this symbol of the Almighty Father of us all.

When desire and aspiration have attained their term in you, may you at length eat of the manna of the Earth ensavoured with the salt of the Spirit; then to drink of that Wine reserved for those who are athirst in the Kingdom of our Father. Then may your Rose blossom in the Garden of the Lord and your Light shine upon the Mystic Mountain. So may you enter into those Eternal Palaces of everlasting life.

The Altar of Incense

Before the Veil of the Holy of Holies there stood the Golden Altar of Incense. It was wrought in the form of a double cube, representing the surface of things to the eye of the senses, but concealing the root and the source, as He is concealed in the universe; He who is the Author and Source of all. The Altar of Incense was golden to signify that perfect state which it is possible for our human nature to attain in union with its source, and wherein our human will becomes an acceptable offering, integrated in the will of God.

But, with our present condition and so far as our Lodges are concerned, the Altar is black because we await the conversion of our personal elements from the state of impurity into the state of living gold, which then bears witness that Nature is raised through Grace into the sublime essence of the Light of Truth.

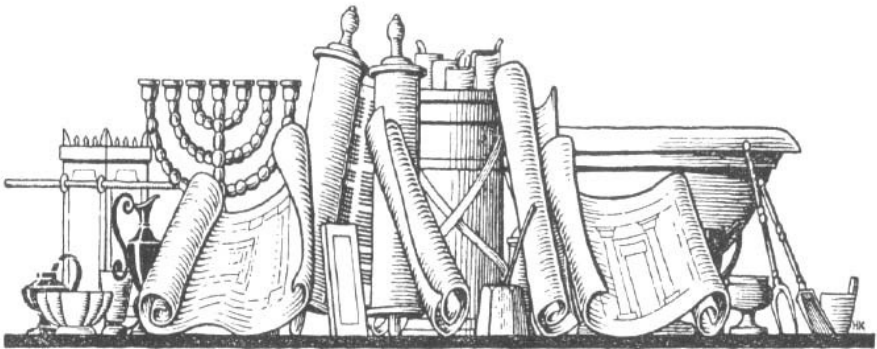


Upon the Altar were Incense, Oil and Fire and these are in correspondence with Aleph, Mem and Shin, the three mother letters of the Hebrew Alphabet.

The divisions of this alphabet, of which you have already heard briefly in connection with the Table of Shewbread, the Menorah are but a part of a deeper symbolism that lies behind the letters of the word of man -itself but a reflection of that Eternal Word which is concealed everywhere, but is ever declared in the secret heart

From the throne of your imperishable spirit, O Frater, may the Triad and the Unity therein look forth upon the Kingdom which is yours; may the Seven Spirits and the Seven Graces encircle it , and may the Twelve Fruits of the Tree of Life ripen in tour external part.

I now counsel you my Frater that for you in the work of our Society, the Kingdom of Heaven is at hand.



May God be with you my Fratres. May He grant that what here and now you have come to discern in symbolism, by your own efforts and our instructions, shall so sink into your heart that you will be penetrated by its active meaning, and will attain it at first hand in the way of experience. So shall the wavering emotions which now aspire to Him in the restless sea of our desires be led into the true light through understanding and love. Again, my Frater, the Way is now before you: and again I say that the Gate can open now.

Recommended Reading

Rosicrucian

“The *Fama Fraternitatis* or The Fame and Confession of the Fraternity of the Rosy Cross.” Also the third Rosicrucian document entitled “The Chemical Wedding.”

Kabbalah

The books of :-

Halevi
Dion Fortune
Gareth Knight

Rather more advanced :-

The Wisdom of the Zohar -Isaiah Tishby
Various Books by Aryeh Kaplan

Philosophy

Sophie’s World - by Jostein Gaarder

Religion

Every Frater should also have in his possession a Bible Dictionary, Bible Concordance and Bible Commentary. If any Frater needs assistance, please contact your college Director of Studies or the Provincial Director of Studies.

Points of Contemplation

- 1 What is the time and its implications of your reception?
- 2 The Tree of Life has 22 Pathways. What do they signify to you?
- 3 What is the light that shines in the darkness?
- 4 What is your essence of Immortality?
- 5 Where does this essence reside?
- 6 Why are you likened to a Pilgrim?
- 7 What does the idea of death convey to you?
- 8 How healthy is your spiritual essence and how is this reflected in your physical body?
- 9 What are the Words of the Grade and what do they signify?
- 10 Is it true to say that there is no progress to be made after the grave?

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